THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God" (I. COR. 2: 11).

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THE GIFT OF THE HOLY GHOST.

W. A. M.

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what were ye then baptized? And they said, unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus.

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. (Acts 19: 1-6).

The same question that Paul asked the disciples at Ephesus was propounded a short time ago to a number of Latter-day Saints, with the request that they send their answers to the *Millennial Star*. The following prompt replies were received. Elder Benjamin R. Birchall, president of the Irish conference, writes:

In response to your question, "Have you received the Holy Ghost since you believed?" I answer, "Yes, most assuredly." The same promise that was made by the Apostle Peter to the anxious inquirers on the day of Pentecost, was made by the Prophet Joseph Smith, and I bear witness that that promise has been literally fulfilled. But I had to come in contact with the Latter-day Saints, who were represented to me as "deluded Mormons," before I learned of the laying on of hands for the reception of the Holy

Ghost, notwithstanding I was educated for and traveled in the Methodist ministry, both in England and in the United States. I went through college, passed my examinations for the ministry, and occupied pulpits in Utah, only to learn from the Latter-day Saints that I had not received the gift of the Holy Ghost. There are many in the same condition to-day. I am writing these lines in the little town of Bandon, County Cork, Ireland, often referred to as "the land of saints," "a little bit of heaven,' etc. My rest has been broken by the firing of guns, the door of the hotel in which I am staying is riddled with bullets, some of the windows are broken, two men are lying dead in the street, brothers are fighting brothers, and there are other terrible things which space will not permit me to describe. It is quite evident to me that those who are engaged in this terrible destruction of life and property are not in possession of the Holy Ghost, for the fruits of the Spirits are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Such fruits I have seen in the lives of the Latter-day Saints, both in Utah and in this country. By that Spirit I have been led and guided into truth; I have been enabled to preach the Gospel; things past have been brought to my remembrance, and I have been shown things to come. Through faith, repentance and baptism at the hands of divinely-appointed servants of God, all men may be made partakers of the same heavenly gift.

Elder George T. Patrick, president of the Liverpool conference, says:

One day last summer I stood with a number of others, on the top of a hill, looking down into the valley below. We saw a beautiful picture. It was interesting to me to see the way in which the beauty of the landscape appealed to the different members of the group. To one, it was the green grass and the rolling hills; to another, the artistic walls and hedges; to a third, the gracefully shaped tree. And as nature's beauty was manifest to each of us in a different way, so the Holy Ghost manifests Himself to the saints. Paul said: "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." I know that I have received the Holy Ghost, for He has testified to me of the existence of God and of the divine mission of His Son Jesus Christ. He has also borne witness to me that the Gospel taught by the Prophet Joseph Smith is the true plan of salvation.

The following is from Elder J. W. Ernest Tomlinson, president of the Sheffield conference:

In 1907, in the city of London, after having been baptized, elders of the Church of Jesus Christ of Latter-day Saints laid their hands upon my head and conferred on me the Holy Ghost. Many times since then it has been made manifest to me that I have received this precious gift from God. When a boy I was used to candles and lamps for light, but now I use gas and electricity, which enables me to see far more clearly. The same may be said of my spiritual condition. When I was a boy my mind was darkened by the confusing teachings of men; but since receiving the Holy Ghost, by obedience to the Gospel taught by the Church of Jesus Christ of Latter-day Saints, my mind has been enlightened so that I have been able to see and comprehend the glorious truths of the Gospel. I have been healed several times by the power of the Holy Spirit, for which I feel grateful to my Heavenly Father. I bear my humble testimony that I know that the power of the Holy Ghost is made manifest in the lives of the Latter-day Saints, and that all those who humble themselves and yield obedience to the doctrines taught by the elders of Israel, will be made partakers of the Divine Spirit.

Sister Katherine G. Wright, a missionary laboring in the London conference, writes:

"Have ye received the Holy Ghost since ye believed?" Paul put this question to certain disciples at Ephesus. They were surprised and replied: "We have not so much as heard whether there be any Holy Ghost." I have been asked the same question, and my reply is, "Yes, I have received the gift of the Holy Ghost." This gift is promised to all those that obey the Gospel (Acts 2: 38, 39). I have obeyed the Gospel, and by so doing have been made a partaker of this great and inestimable blessing—the gift of the Holy Ghost. I received it through the laying on of the hands of men who held authority from God to confer it, which they could not have done without such authority. I know without the shadow of a doubt that I have received the Holy Ghost.

In reply to the question, Elder James T. Palmer, at that time president of the Newcastle conference, wrote:

"The Holy Ghost is a personage of spirit and is one of the three members of the Godhead. His duty is to lead the children of men into all truth if they will but give heed to his promptings. He also bestows heavenly gifts, powers and blessings on all who strive to serve God." In times past, and also at the present time, God's inspired servants have promised people that they would receive the gift of the Holy Ghost if they would repent of their sins, be baptized for the remission of the same by those holding proper authority, and have hands laid upon them by those who already possessed this gift. Those saving principles were taught me by my devoted parents in my early childhood. When eight years of age I demonstrated my faith in this promise by obeying the requirements, and I solemnly testify that the promise was

fulfilled. The Holy Ghost has been and is a great power and support to me in the hour of trial and temptation, and has greatly assisted me in gaining knowledge in the things of God. The Holy Ghost will testify to every willing and obedient soul that God lives, that Jesus is the Christ, and that the Gospel has been restored to earth in these latter days for the salvation and exaltation of the children of men.

Sister Elizabeth K. Poulsen, a missionary laboring in the Leeds conference, writes:

Your letter of the 10th inst. to hand. Have I received the Holy Ghost? Yes. After baptism, men holding authority confirmed me a member of the Church of Jesus Christ of Latter-day Saints, and one of them said unto me, "Receive the Holy Ghost." Since that time I have never doubted the truths contained in the Gospel. The Holy Ghost has taught me and still guides me into truth. He has testified to me of the divinity of the Saviour's mission and of the necessity of my obeying His commandments. I know that God lives, that He is the Father of our Spirits, and that Jesus Christ is His only-begotten Son in the flesh. I have power to judge between man-made doctrines and the Gospel of Christ. By the Holy Ghost I have been reproved for mistakes I have made, and feel the necessity of seeking divine guidance at all times. I know that the Gospel of Jesus Christ has been restored to the earth. To me this knowledge is the greatest gift of the Holy Spirit. By the power of the Holy Ghost my mind has been quickened and the mysteries of God have been unfolded unto me. He is like an unquenchable fire, burning in my soul, and causing me to testify continually concerning the goodness of God.

PROVIDENCE.

AN OVERDUE RE-STATEMENT.

"Could we not have a restatement of the doctrine of Providence? Sunday after Sunday there go up from our pulpits petitions asking God" to do things which intelligent people in the pews know that He will not or possibly cannot do, and the result is disastrous to religious reality.—*Extract from a Private Letter.*

We believe that the extract just quoted points very forcibly to one of the weakest spots in present-day religious thinking; and it will be our endeavour, at the risk which always attends plain speech, to bring some order into or out of the existing confusion. During the war unnumbered, simple, religious souls had their faith in a watchful Providence shattered; they prayed with deepest fervour for their beloved, yet their prayers failed to protect them against poison gas, or bursting shell, trench fever, or the horrors of a lingering death from exposure in "no-man's-

land." They are "souls bereaved," indeed, for to their natural sorrow there is added the sense that God failed them, mysteriously, incomprehensibly; and in too many cases the poet's "Most beliefless, who once most believed," sums up their position. Their whole religious training had spoken of God as One who might so easily have rescued son or husband from peril by the mere exercise of His Will. Why had He not done so?

The idea which has suffered so great a shock in the years 1914-1918 is descended from the ages before monotheism. Primitive man seeks to secure the favour and protection of his divinities by the acts of homage and sacrifice; given the fulfillment of his obligation to them, they will fulfill theirs to him. We catch an echo of this attitude in Jacob's covenant vow: "If God will be with me, and will give me bread to eat, and raiment to put on, then shall Yahveh be my God, and this stone shall be God's house, and of all that thou shalt give me I will surely give the tenth unto thee." No one can doubt the genuineness of the feeling behind such words as these: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." How eagerly the natural man or woman embraces a belief holding out the hope of such Divine favour! How tenaciously he clings to a notion of the Divine action against which all experience rises up in testimony, and which reflection must needs pronounce unthinkable!

For experience shows us every kind of undeserved suffering befalling the worthy and upright; useful and inspiring lives cut short by fell disease or accident, while a monster like King Leopold lives beyond the Psalmist's span without a shadow of earthly requital; some notorious scamp coming through Armageddon without a scratch, while sterling character and moral excellence are mown down in swathes; a lifetime's frugal savings swallowed up in a bank failure, while Government contractors and profiteers amass fantastic fortunes. Was that the best He could do? Or did He, like Caliban's divinity, proceed as He did, "just choosing so"? If He prevented such and such an ill, why not the many more that we see rife and rampant? If He could, e.g., have prevented the enormous calamity of the last war, why did he allow it to take place? Again, what special claim has one soldier's mother for the protection of her son rather than, e.g., the mother of that other son whom this one killed?

We shall now use a designedly crude but graphic illustration. Let us think of one of those huge department stores whose names are household words. Let us further imagine a customer or caller entering through the revolving doors of such an establishment, and expressing his determination to be attended to by none but the managing director. Would his pretensions be gratified? He might have it explained to him that the business was worked by a whole hierarchy of heads of departments, managers, sub-

managers, and so on down to the merest junior behind one of the innumerable counters, the object being to give the maximum service to all, without preferential treatment to any. Let him state what he wishes to purchase, and he shall be shown to the department in question, where he will receive the best attention. Would it be a rational inference that the managing director was a myth coined from nonentity? The truth would be, of course, that he has too many and too important matters to decide and supervise to attend in person to individual clients; moreover, if to one, why not to all? All the firm's employees have their functions allotted to them, all are ultimately responsible to the chief for the way in which they discharge their duties; the authority of even the highest among them is derived from him and is held and exercised on those terms. Even so, there will be a hundred blunders, negligences, derelictions of duty, major and minor mishaps every day, occasionally very grievous occurrences, in that vast network of activities; such things are simply unavoidable when you deal with a staff of thousands and a clientèle running into hundreds of thousands.

Now we have been far too much in the habit of regarding God as an absolute and omnipotent Monarch, ruling the whole of His subjects by the direct exercise of His power. There has never been such an earthly autocrat; whatever high-sounding titles might figure in his ceremonial nomenclature, he ruled in conformity with traditional laws, administered by a large number of functionaries who served him with more or less fidelity. We take the view that God exercises His Sovereignty and Providence, on the one hand, by the unfailing action of laws devised by His supreme wisdom and benevolence; and, on the other, that He delegates authority and commits the execution of His Will to free agents, His children, all of whom derive their powers from Him, and are responsible for their use or misuse to Him. But the emphasis is to be placed on man's freedom to obey or to disobey God; and to the question, "Who withstandeth His will?" The obvious answer is, We all do, in every act of disobedience and sin. Thus His Providence manifests itself signally in prophets and apostles, teachers and healers, artists and poets, discoverers and inventors; through these and such as these He intervenes for good in every field of beneficent activity. All men are potential agents of His Providence; but "His service is perfect freedom," uncompelled. This gives to human life at once its dignity and its responsibility; so far as human affairs are concerned, God's intention is carried out through willing human executants, not through miraculous interpositions.

Let us frankly state what this means. It means that God Himself does not get His Will carried out whenever men choose to act contrary to it. When we recognise this, and realise that the responsibility for such catastrophes as the war is man's, we shall

no longer accuse Him of indifference; we shall understand that, so far from being indifferent, He is intensely grieved and disappointed with man's wrongful use of His gift; that we can actually thwart His purposes, and that so far as we refuse to carry them out, He is defeated.

But, it will be asked, does not such a view remove God from us, make him less to us than He was? We believe, on the contrary, that it will bring Him nearer to us than He has ever been. A strictly omnipotent God, whose Will was, *ex hypothesi*, displayed even in the most atrocious and unmerited sufferings of His creatures, might awe us, but could not inspire us with love; a Deity inaccessible to grief and disappointment could hardly feel compassion with ours. It is otherwise with a God who Himself knows frustration. It is a *suffering* God that appeals to man; "'tis the weakness in strength that we cry for:" between such a One and ourselves there could—there must—be mutual sympathy. It is Christ crucified who takes our hearts captive. If God is what we mean by sorrow—bitterly, immeasurably sorry—for the war, may we not, in all deepest reverence, be sorry for Him? This disaster has thrown all civilization back for who knows how long; it may even mean the end of a civilization which was a costly and in many ways a promising experiment. Surely, He intended otherwise; surely, man in his obstinate folly has grieved the Holy Spirit and stabbed the Divine Love to the heart! —*Christian World.*

DEDICATION.

Let the glow of love destroy
  Cold obedience faintly given;
Wake our hearts to strength and joy
  With the flushing eastern heaven;
Let us truly rise ere yet
    Life hath set.

Brightest star of eastern skies,
  Let that final morn appear
When our bodies, too, shall rise,
  Free from all that pained them here,
Strong their joyful course to run
    As the sun.

To yon world be Thou our Light,
  O Thou glorious Sun of Grace!
Lead us, through the tearful night,
  To yon fair and blessed place,
Where, to joy that never dies,
    We shall rise.

Von Rosendroth, 1684.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, APRIL 5, 1923.

EDITORIAL:

IF MEN ONLY KNEW.

"O, IF I only knew!"

Such was the cry of a grief-stricken mother who clasped the silent, prostrate body of a beloved son. In the perfect bloom of health and youthful vigor he had bounded from her presence, to join his playmates, that fourth of July morning, in the celebration of the national holiday. Unfortunately, at that time, fire-crackers and other explosives constituted part of that celebration. An accident—an explosion—a few lingering hours of suffering—and her boy lay still in death! A true dear friend, whose vision, even in sorrow, penetrated the seemingly impenetrable gloom that hung over the household, said comfortingly:

"Be brave, Ann. This loss, to you as terrible as it is sudden, is but temporary. Your boy still lives and you will again meet him."

"O, if I only knew!" came the yearning expression from her questioning soul.

If she only knew that death is not an eternal abyss—if she only knew that beyond the grave her son possessed his loving personality, radiant boyhood, intelligence, and eternal life! *If she only knew this*, what comfort would replace her poignant grief!

That the spirit of man passes triumphantly through the portal of death into everlasting life is one of the glorious messages given by Christ our Redeemer. To Him this earthly career is but a day, and its closing but the setting of life's sun; death but a sleep, followed by a glorious awakening in the morning of an eternal realm. When Mary and Martha saw their brother only in the dark and silent tomb, Christ saw him still a living being. This fact he expressed in the two words, "Lazarus sleepeth."

The restoration of Lazarus at the grave, the re-uniting of the spirit and the body, was but the foreshadowing of the resurrection of the Christ, an event commemorated at Easter time by Christians throughout the whole world. If everyone participating in Easter services "only knew" that the crucified Christ actually rose the third day from the tomb—that after having greeted others and mingled with others in the Spirit World, his spirit did again reanimate his pierced body, and after sojourning among men for the space of forty days, ascended a glorified soul to his

Father, what benign peace would come to souls now troubled with doubt and uncertainty! While it is true that knowledge of individual immortality does not depend upon the actuality of the resurrection of Jesus, yet the establishment of the fact that he arose from the grave and communicated with his disciples "would furnish in many way the strongest support to that hope."

"The direct evidence that the tomb could not hold Jesus is threefold: (1) the marvelous transformation in the spirit and work of his disciples; (2) the direct testimony of the earliest New Testament writer, Paul; and (3) the practically universal belief of the early church, recorded not only in the variant accounts of the resurrection found in the canonical and extra-canonical Gospels, but also in its life and activity through the succeeding centuries. This evidence rests not merely upon historical documents, but is written in the life of the great civilized nations during the intervening centuries."

Although there is missing the conclusion of the most important paragraph of the recently-discovered Gospel of Peter, yet we are justified in adding to Paul's direct testimony the direct testimony of Peter, as follows: "But I, Simon Peter and Andrew my brother, took our nets and went on the sea. And with us was Levi, the son of Alphens, whom the Lord. . . ."—from which "it may be inferred with great probability that the original described an appearance of Jesus to Peter."

More important even than the direct evidence furnished by Paul, of the reality of Jesus' resurrection, is the personal testimony of Joseph Smith, who says, "I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spoke to me, calling me by name, and said, pointing to the other, 'This is my beloved Son, hear him!'"

Later, speaking of the reality of this vision, he testifies as follows:

"I had seen a vision; I *knew it*, and I knew that God knew it, and I could not deny it, neither dared I do it, at least I knew that by so doing I would offend God, and come under condemnation."

In the light of such unimpeachable testimony as given by the ancient apostles—testimony dating from a few years subsequent to the event itself, in the light of the most marvelous revelation in this age of the living Christ, it seems difficult indeed to understand how men can still reject Him and doubt the immortality of man.

If only they would "do His will" instead of looking hopelessly at the dark and gloomy tomb, they would turn their eyes heavenward and know that "Christ is risen"!

D. O. M.

It is not enough to be industrious. So are the ants. What are you industrious about?—Thoreau.

CONDOLENCE.

Within the brief space of two weeks, word has come from Utah that each of three of our esteemed fellow-laborers in the European mission has lost his father. They are Elder Jed L. Ashton, Chemnitz, Germany, whose father, President E. C. Ashton, was one of the Salt Lake Presidency; Elder Howard Barker of the London conference, whose father, Elder Hamilton Barker, died March 17th; and Elder Raymond Kirkham, son of Elder Samuel Kirkham, who passed away on the morning of the 6th inst.

Through the medium of the *Star* we take this opportunity of expressing to these brethren the sincere sympathy of all their comrades in the mission field. We most earnestly hope and pray that God will give them an increased portion of His Holy Spirit to assuage their grief and to buoy up their souls.

May they have the divine assurance that beyond the Gethsemane into which Death leads us, there awaits for the strong and the true the blessed reward of peace and life—eternal life! May the peace that comes only from Him who "suffered like as we" be with them now, and abide!

Dear Brethren: your fathers died true to the Faith that teaches the sublime truth that upon those who die in the Lord death has no claim. In this realization your mourning at parting should be at least appeased by the fact that your beloved fathers, meriting the reward of the faithful, now rejoice in the companionship of Loved Ones, over There; though still interested in the lives and labors of their Loved Ones here. May the testimony of the divinity of the Restored Gospel of Christ enable each of you to say:

"O grave, where is thy victory,
O death where is thy sting!

"I cannot say, and I will not say
That he is dead. He is just away!
With a cheery smile and a wave of the hand
He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since he lingers there

"And you—oh you, who the wildest yearn
For the old time step and the glad return,
Think of him faring on, as dear
In the love of There as the love of Here;
And loyal still, as he gave the blows
Of his warrior strength to his country's foes.

"Mild and gentle as he was brave,
When the sweetest love of his life he gave
To simple things; where the violets grew
Pure as the eyes they were likened to,
The touch of his hands have strayed

As reverently as his lips have prayed;
When the little brown thrush that harshly chirred,
Was dear to him as the mocking bird;
And he pities as much as a man in pain,
A writhing honey-bee wet with rain.

"Think of him still as the same, I say.
He is not dead—he is just away."—RILEY.

D. O. M.

MINUTES OF THE SHEFFIELD CONFERENCE.

THE annual Sheffield conference was held Sunday, March 25th, in the Latter-day Saints' chapel, Pitsmoor, Sheffield. There were in attendance: President David O. McKay, Conference President J. W. Ernest Tomlinson, President Joseph Coulam of the Norwich conference, Elder G. Osmond Hyde, recent president of the Hull conference, Elder Melvin T. King, late of the Hull conference, and all of the traveling Elders of the Sheffield conference.

The morning session commenced at 10:30, the congregation singing, "Come, ye children of the Lord." Invocation was offered by Brother George Thompson. The Sacrament song was "Jesus, once of humble birth," after which the bread and water were administered by Brothers Harry Smith and James Asquith.

President Tomlinson welcomed all to the conference and briefly outlined the activities for the day.

The story of Joseph who was sold into Egypt, the promises God made to him and their fulfillment in the mission of Joseph Smith was very well told by ten of the Sunday-school children, namely, Dora Bargh, Alvin Holton, Irene Bargh, Herbert Bailey, Lillian Chapman, Nancy Asquith, Elizabeth Howarth, Richard Birkhead, Jennie Briggs, and Rachel Thompson.

Brother Oliver Shaw, superintendent of the Sheffield branch Sunday-school gave a report of the Sunday-school work of the conference. The report showed commendable work on the part of officers, teachers and scholars.

Elder Ervin Rawlings spoke of the blessings he enjoyed in his labors and bore testimony that the Gospel could be investigated to the smallest detail and be found to be true and virtuous.

Elder Homer Taylor spoke of the lessons he had learned in the mission field, many from little children. They can indeed realize the power and blessings of the Lord. He told of an interesting experience where this was clearly shown.

The congregation listened with wrapt attention while President McKay told the children two stories which showed that true greatness has as its foundation, honesty to God and men. Education and ability are indeed factors in the great man but these are of no good service unless the character of the man has as its foundation honesty. He encouraged all to live the principles of

truth and honesty taught in the Sunday-schools, for these would make them great in service to their God and to the nations of the earth. He concluded by promising a good future to all who would live the Gospel.

Closing song was, "Thanks for the Sabbath School." Prayer was given by Brother George Bailey.

At 1:15 p.m. a meeting of all Priesthood, branch and auxiliary organization officers and teachers was held. At this meeting President McKay emphasized the specific duties of those who hold the Priesthood. In an interesting way he told of the divinity, efficiency and power in the proper organization of the Church. He explained the plan of having every member of the Church a missionary, and gave examples where this plan had been successful in interesting many in the principles of the Gospel. Rich blessings were in store for all who would make an effort to help others see the beauties of the Gospel, he declared.

The afternoon session commenced at 2:30. The congregation sang, "An angel from on high." Prayer was offered by Brother Robert H. Briggs, followed by singing, "Now let us rejoice in the day of salvation."

Elder Milford M. Mills briefly told of the labors of the saints in Zion in their efforts to bring the children of the Lord to a knowledge of the truth. Elder George C. Midgley urged those present to give to the world the best they could, and promised them that the best would come back to them. Elder Clarence L. Giles spoke of the trials of the early "Mormons" in western America, and how the way in which they bore their burdens was an inspiration to him and a factor in strengthening his testimony of the truth that "Mormonism" is the Gospel of Jesus Christ. Elder James R. Williams emphasized the zeal which characterized the Apostle Peter's preaching in defense of the truth. He likened the zeal of the Latter-day Saints to that of Peter. They, also, are willing to suffer in defense of the true Church.

The song, "Unanswered Yet," was sung by Brother George W. Thompson and his daughter Rachel.

Elder Vernon P. Cole told of a desire which he had several years ago to labor in the mission field and bear his testimony that the Gospel had been restored to the earth. This had been granted in answer to his prayers. He related incidents in his missionary experience wherein the Lord had heard his prayers and answered them. Elder Grover K. Mellor contrasted the results of those who yield to the natural law and follow the line of least resistance, and those who make a determined effort and live the divine commandments. The former brought degradation and misery; the latter, exaltation and eternal happiness. Elder William Blackburn said he rejoiced in the testimony of the Gospel he had, and for which he had given much strenuous effort. His only desire was to serve the Lord in laboring for the salvation of the living

and the dead. He told of the blessings he had received as a result of his obedience to the Lord's commandments. Elder Melvin T. King explained that the good, perfect merchandise demands the full price, and in return gives full value. The "just-as-good," however, are not substantial and fail to give the service required. Just so it is with the Gospel. The genuine demands the full price of humble service and sacrifice, and in return gives eternal life. The cheaper faiths fail to accomplish the end in view. He bore a strong testimony of the truth of "Mormonism," and stated that he represented the fourth generation in his family to come to this land to preach the Gospel message.

Six members of the Higham branch sang, "God is love."

Elder George Osmond Hyde gave an interesting discourse on the slogan, "Every member of the Church a Missionary." He recalled an experience when he was surrounded by the beautiful scenery of Yellowstone Park. He longed that his relatives and friends also should enjoy it, and would have given much if they could. He then spoke of the beauties of the Gospel, and how each Latter-day Saint should labor to aid others to see these glorious truths. He counseled the saints to avoid speaking anything but good of those with whom they were acquainted and to labor to bring them to an understanding of the Gospel.

President McKay commended the work of President J. W. Ernest Tomlinson, and Elders Homer Taylor and Ervin Rawlings. He announced the honorable release of these brethren, and the appointment of Elder Clarence L. Giles as president of the Sheffield conference. The general, mission, and conference authorities were presented and unanimously sustained.

The closing song was "Praise to the man." Brother Joseph T. Quiney offered the benediction.

At 4:30 a meeting of the traveling elders was held, in which President McKay gave valuable counsel and set Elder Giles apart as president of the conference.

The evening session commenced at 6:30 by singing, "The Spirit of God like a fire is burning." Invocation was offered by Brother Oliver Shaw, after which "O my Father" was sung.

Elder Hiram Sutcliffe spoke impressively on "Thou shalt love the Lord thy God with all thy heart, mind, might and strength, and thou shalt love thy neighbor as thyself." He told of the blessings that would come to those who would love the Lord and keep his commandments. In an interesting manner Elder Ernest K. Freckleton gave as the big reason that the Latter-day Saints are persecuted is that they worship and serve the true and living God. Elder Fielding K. Smith spoke on the subject of "Humility," without which, he explained, no one can understand the principles of the true Gospel. He cited Noah, Abraham, and Joseph and Hyrum Smith as men who possessed humility in a great degree. These men were able to understand the will of the Lord

and do it. And as a result they performed work which is and will be of great service to all the human family.

The Bee-Hive girls of the Sheffield branch rendered a choral selection in a commendable manner.

President Joseph Coulam spoke of the good work of the Bee-Hive girls in Utah, and commended the action of the Sheffield branch in effecting such an organization. He told of the interest we naturally take in a work in which we are of service. Those who serve in the Church of Jesus Christ, he further explained, will naturally have a great interest in it. This interest will enable them to become strong in righteousness and to overcome discouragement.

President McKay was the next speaker. He quoted the Apostle James' definition of pure religion. In a forceful manner he explained how the teachings of the Church of Jesus Christ of Latter-day Saints were the same as those of this ancient Apostle. To visit the sick, the widows, the fatherless and all who have cause to mourn and that we should live the Word of Wisdom and keep ourselves unspotted from the sins of the world are indeed the teachings of the Latter-day Saints. Joseph Smith preached that strong drink and tobacco are not good for the body long before science had come to a similar conclusion. The Lord had inspired this Latter-day prophet to teach these truths. He stated that now law-making bodies of some of the nations are passing laws that will require the youth of these nations to cease in these indulgences. The world must overcome the weakness which the people have of letting their passions rule them, for this weakness is degrading persons, homes, communities, and nations. The Gospel as the Latter-day Saints preach it is a work of service to all mankind. This fact is gradually being recognized. Joseph Smith's only purpose was to serve God and man. President McKay concluded his remarks by pleading with the young people of the congregation to live clean and pure that they might be of service in this life.

President J. W. Ernest Tomlinson was the next speaker. He said it was such wonderful teachings as had been given at this conference and such a good spirit as was manifest that first gave to him a testimony of the truth. He was converted in this land many years ago, and had been to Zion and seen the people live the Gospel and enjoy the results. He referred to the Spirit that bore testimony to the many missionaries and prompted them to leave all they had to go forth and preach the Gospel. He left his parting testimony of the truth of "Mormonism" with the saints and investigators present and expressed a desire that some day they could see the glorious results of "Mormonism" as he had done.

The closing song was, "Who's on the Lord's side?" the solo being given by Elder Hiram Sutcliffe, with the congregation joining in the chorus. Prayer was by Brother James R. Bargh.

The conference was the best attended by saints and investigators for several years. The Spirit of the Lord was manifest throughout the day. The prospect for a rich harvest of souls in the conference is bright.

Inspiring music was rendered by Sisters Annie Shaw and Ethel Chapman.

CLARENCE L. GILES, Clerk.

FROM THE MISSION FIELD.

Arrivals and Appointments.—The following missionaries arrived in Liverpool: per s.s. *Montcalm*, the 17th ult., Alfred McCune Naylor, Oakland, California. For the Swiss and German mission; and per s.s. *Montrose*, the 25th ult., for the British mission, Lewis Free Hansen, Salt Lake City, Utah, appointed to the Welsh conference; Kenneth Anderson Brady, Sandy, Utah, Hull conference; Walter Henry Allington, Murray, Utah, Newcastle conference.

Meetings of Traveling Elders.—On Friday, the 16th ult., the traveling elders of the Newcastle conference met in the Latter-day Saints' chapel, 18 Tunstall Road, Sunderland. After the opening exercises, Elder Thomas V. Phillips spoke on "The Duties and Responsibilities of Missionaries." The reports of the brethren were very encouraging. Attendance at the meetings in the respective branches is increasing. In some branches there has been an increase of 100 per cent. in the last three months. The elders were counseled to seek the co-operation of the saints in helping them to get their message before the people and in the advertising of the forthcoming conference.

The regular monthly meeting of the traveling elders of the Leeds conference was held at 28 Farcliffe Road, Bradford, on the 10th inst. President Guy A. Poulsen presided. Favorable reports were given by all the missionaries, after which they were addressed by Elder Grant Y. Anderson and Elder Ralph S. Gray.

Socials.—On the 14th ult. the Relief Society of the Sunderland branch, Newcastle conference, held its annual social in the Latter-day Saints' chapel, 18 Tunstall Road, Sunderland. Sister Mary Frances Maxwell, president of the society, and other officers and members had charge of the arrangements, which were carried out in a very creditable manner. The fore part of the evening was spent in playing games, after which appetising refreshments were served by the sisters. A musical program was then rendered. The balance of the time was devoted to competitions, in which all present took part. There was a large gathering of saints and friends, among those present being President Ezra T. Benson and four of the traveling elders.

In order to raise means with which to purchase a new stove for their hall, the saints of the Leicester branch, Nottingham conference, gave a social on the 17th ult. All the traveling elders of the conference were in attendance, also representatives from the majority of the branches. An entertaining program was rendered, after which refreshments were served.

On Wednesday evening, the 14th ult., the Derby branch of the Nottingham conference gave a farewell social in honor of Sister Gladys Orme, prior to her emigrating to Zion. President A. Walter Stevenson presided, and with him were the following elders: Joseph H. Valentine, William M. Oswald, Fred D. Manghan, Elbert R. Curtis, John E. Wahlquist, and Ernest H. Capel. A very enjoyable time was spent. Sister Elizabeth Bradley, in behalf of the branch, presented Sister Orme with a steamer rug.

Branch Conferences.—The semi-annual conference of the Edinburgh branch, Scottish conference, was held on the 11th ult., in the Free Gardner's Hall, 90 Picardy Place, Edinburgh. A Sunday-school session was held at 2 p.m., President John B. Cummock presiding, and Superintendent Thomas Dalgleish conducting the exercises. A splendid program was rendered by the kindergarten, primary, and first intermediate classes. President Cummock commented on the faithfulness of the teachers and on the work done by the children. At 3:15 p.m. a Priesthood meeting was held. Encouraging reports were given of the branch and its organizations. When the evening service commenced the hall was packed to its capacity. The congregation listened with interest and attention to spirited Gospel discourses delivered by Elder Glen A. Finlayson, Harvey H. Glade, Osmond O. Jorgensen, and President John B. Cummock.

The Gravesend branch conference was held Sunday, the 18 ult. Elder Horace W. Shurtleff and Sister Katherine G. Wright were in attendance. Ways and means for the improvement of the Sunday-school were discussed by President A. Gear, Superintendent A. R. Winch, Sister Wright and Elder Shurtleff.

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